



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED BY STEPHEN COOKE, NO. 21, EXCHANGE PLACE.

NO. 18. NEW-HAVEN, SATURDAY, SEPTEMBER 30, 1837. VOL. XXI

See the mode of transferring our paper on the first Journal page of this number.

MISSIONARY.

FOREIGN MISSION REPORT.

(Continued from our last.)

MISSION TO ASIA MINOR.

SMYRNA.—Daniel Temple and John B. Adger, Missionaries; Homan Hallock, Printer; and their wives.—Three native helpers.

SCIO.—Samuel R. Houston and George W. Leyburn, Missionaries, and their wives.—One native helper.

BROOSA.—Benjamin Schneider and Philander O. Powers, Missionaries, and their wives.

TREBIZOND.—Thomas P. Johnston and William C. Jackson, Missionaries, and their wives.

(4 stations; 8 missionaries, 1 printer, 9 female assistant missionaries, and 4 native helpers;—total, 22.)

No report has been received of the printing at Smyrna since June of last year. The issues from the depository during the year 1836, amounted to 27,568 books, and 1,926,112 pages. The schools have been suspended on account of the opposition among the Greeks. Mr. Adger is usefully employed in revising a version of the New Testament in modern Armenian, made some time since by an Armenian. Mr. Adger regards the ancient Armenian version as scarcely inferior to our own excellent English version, some few interpolations excepted. It was made about the fifth century. A Greek periodical called the Repository of Useful Knowledge, issued by the mission, is received with favor by Greek subscribers.

The station at Scio received the accession of Mr. and Mrs. Leyburn the past year, and that at Trebizond of Mr. and Mrs. Jackson. It is doubted whether Scio is the place for a Greek seminary, and whether a seminary on a large scale is expedient any where at present for educating native Greek helpers. The schools at Broosa connected with the mission have been suppressed, and a considerable number of books, including the Scriptures, which had been distributed by the missionaries, were burned by the Greeks. The flames made known the existence of the books to the whole people, and awakened curiosity concerning them. Not a few books were preserved, and valued the more on account of the risk encountered by their preservation, and at least a few of the people were led to examine them the more carefully by the order for their destruction.

In October Messrs. Schneider and Powers made a tour to Kutaieh, a city of considerable note in the country anciently called Phrygia. Mr. Johnston, also, made a tour from Trebizond, accompanied by Mr. Sennekerim, the Armenian already mentioned. They visited Samsoon, Teharchambah, Ooneieh, Amasia, Tokni, Sivas, Erzengan, and Erzeroom. At Tokat they found an Armenian bishop, whose mind had been much enlightened, and who had attempted some salutary reforms. Mr. Johnston recommends Erzeroom as a proper site for a missionary station.

MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Eli Smith, William M. Thomson, and Story Hebard, Missionaries; Mrs. Thomson, Mrs. Hebard.—One native helper.

JERUSALEM.—George W. Whiting and John F. Lanneau, Missionaries; Mrs. Whiting, and Miss Tilden.

LARNIKA, on the island of Cyprus, connected with this mission.—Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, Missionaries; Mrs. Pease, Mrs. Ladd.—One native helper.

On a visit to the United States.—Isaac Bird, Missionary, and wife.

(3 stations; 9 missionaries, 8 female assistant missionaries, and 2 native helpers;—total, 19.)

Miss Williams was united in marriage to Mr. Hebard on the 6th of October. Mrs. Smith, after suffering much in consequence of shipwreck on the coast of Caramania, while on the way with her husband to Smyrna for the benefit of her health slept in Jesus at the latter place, September 31st. She possessed uncommon excellence of character. In the shipwreck Mr. Smith lost the valuable manuscript of a journal kept by him during his tour through the Hooran and the country north of Damascus in the year 1834, which he had not found time to prepare for the press.

While on a visit to Constantinople, Mr. Smith procured about 200 models of Arabic letters for the cutting of a new fount of type in that language. He succeeded in so shaping these that punches formed from them will make not far from a thousand matrices and letters, and a fount embracing nearly every variety. These models he left in the hands of Mr. Hallock at Smyrna, who will probably succeed in cutting the punches. The Arabic founts now in use by the mission are very imperfect. The printing during the year 1836, all in Arabic, amounted to 4,200 copies, and 381,000 pages. A printer is much needed.

Four of the regular attendants on the Arabic preaching at Beyroot are thought to be truly pious; and the brethren see cause to hope that a work has commenced in many hearts, which will receive its completion in heaven.

The excitement among the Greeks for a time had much effect on the schools. It led to the establishment of a large school by the Greek bishop as a substitute for the

mission schools, to which of course the mission could have no objection. The ecclesiastics, however, feel no real interest in the education of the youth, and the people are learning the fact. The seminary, under charge of Mr. Hebard, has ten boarding and a number of day scholars. At Jerusalem there is a decidedly christian school of about twenty Mussulman girls, taught by Mrs. Whiting and Miss Tilden. Mrs. Dodge and Mrs. Hebard teach a female school at Beyroot, containing about forty scholars. Missionaries are needed for Damascus, Aleppo, Tripoli, and Ladakia.

A part of Syria was shaken terribly by an earthquake on the first day of the present year. Safet and Tiberias, with some neighboring villages, were totally destroyed.

Mr. and Mrs. Ladd arrived in Cyprus October 28th. The storm of hostile feeling among the Greeks against evangelical religion and influence, passed over Cyprus with little effect. The three mission schools contain nearly 200 scholars. The need of schools—if any use is to be made of the printed word of God—is apparent in the fact, that in thirty-six villages, containing 5,355 inhabitants, only sixty-seven could read at all, and these not fluently.

MISSION TO THE NESTORIANS OF PERSIA.

OOROOMIAH.—Justin Perkins, and Albert L. Holladay, Missionaries; Asahel Grant, M. D., Physician; William R. Stocking, Teacher; and their wives.—One native helper.

(1 station; 2 missionaries, 1 teacher, 4 female assistant missionaries, and 1 native helper;—total, 9.)

Messrs. Holladay and Stocking, and their wives embarked at Boston for this mission January 7th. In April they were on the Black Sea proceeding to Trebizond. A printing press accompanied them. A fount of Syro-Chaldaic type, adapted to the taste of the Nestorians, has been procured in London. A printer is indispensable; but pious and competent printers willing to devote themselves to gratuitous service in connection with foreign missions, are not easily found.

The same tide of prosperity, as in the beginning continues to attend this mission; except that the members suffered last year from a fever then prevalent at Ooroomiah. The sick resort from all quarters to Dr. Grant. Fifty operations for cataract had greatly increased his celebrity. One of his patients was a Kurdish chief from the banks of the Tigris.

The seminary contains 44 boarding scholars from different Nestorian villages. Among them are three deacons and a priest. Priest Abraham, the one who resided with Mr. Perkins at Tabreez, performs the active duties of the school, assisted by two deacons as monitors; but Mr. Perkins devotes much time to it. There are three free-schools, containing near a hundred scholars.

The numerous fasts and feasts among the Nestorians exert an unfavorable influence upon temperance, industry, and the schools; and in their public worship there is much room for reformation. In connection with these things it is delightful to think of the lights of scriptural doctrine and example, which are now shining upon that venerable and interesting remnant of the church of Antioch. In February the mission commenced translating the Bible into the Nestorian language. That language is a modification of the ancient Syriac.

A friendly correspondence has been opened with the patriarch of the Nestorians, residing at Joolamerk among the Kurdish mountains, preparatory to a visit to him, which is justly deemed of great importance. The Committee hope the time is near when a branch of the mission shall be established at this seat of ecclesiastical power in the Nestorian church.

MISSION AMONG THE MOHAMMEDANS OF PERSIA.

James L. Merrick, Missionary.

In June of 1836, Mr. Merrick, accompanied by two

German missionaries, proceeded to Teheran, the seat of the Persian government, and from thence to Isfahan, the head quarters of the Soofies and grand seat of the Sheah faith. Here they were exposed to great personal danger, from the bigotry of the people, but the Lord delivered them. Mr. Merrick remained a fortnight in this city, and then continued his journey to Sheeraz, his companions returning to Tabreez. Here, in the city where Martyn translated the New Testament into the language of Persia, he found at least a safe resting place for the winter. His impressions concerning the Mohammedans of Persia as affording a present field for missionary labor, are by no means favorable.

MISSION TO THE MAHRATTAS.

BOMBAY.—D. O. Allen, Missionary; Elijah a Webster, Printer; George W. Hubbard, Teacher; Mrs. Webster, Mrs. Hubbard.

ALIBAG.—Cyrus Stone, missionary; and wife.—A. F. Fouceca, native helper.

AHMEDNUGGUR.—George W. Boggs, and Henry Ballantine, missionaries; Amos Abbott, Teacher; and their wives.—Dajeeba, native helper.

MALCOLM PAITH.—Allen Graves, missionary, and wife, and Miss Orpah Graves.

JALNA.—Sendol B. Munger, missionary, and wife.—*On a visit to the United States.*—Miss Cynthia Farrar, Teacher.

(5 stations; 6 missionaries, 1 printer, 2 teachers, 10 female assistant missionaries, and 2 native helpers,—total,—21.)

Important changes have been made, the past year, in the internal arrangements of this mission. The chief force has been thrown more inland. Mr. Allen has the principal editorial care of the printing establishment at Bombay. The seminary is to be at Ahmednuggur. Alibag, is a new station in the Concan, in the midst of the schools which have long been there. Jalna is in the dominions of the Nizam, a Mohammedan prince nominally independent. Malcolm Paith is a health-station where Mr. Graves prosecutes his translations.

The Mahratta printing from January 1st to September 30, 1836, amounted to 42,750 copies, and 3,301,400 pages. The Mahratta pages printed from the beginning, are 21,809,850. Mr. Webster, the printer, has cut and cast a new and improved fount of Mahratta type.

Near the close of last year, Messrs. Stone and Munger visited Jalna, preparatory to the commencement of a new station there. It is not yet certain that a missionary will be allowed by the Nizam to reside there permanently. No report has been received concerning the condition of the schools last year. The number, the year before, was forty, containing 1620 scholars. At the last annual meeting of the mission, arrangements were made for increasing its efficiency in nearly all the departments of labor. The Committee are expecting to send out a reinforcement as soon as the adequate means are furnished.

MADRAS MISSION.

MADRAS.—Miron Winslow, and John Scudder, M. D., missionaries, and their wives.

(1 station; 2 missionaries, and 2 female assistant missionaries;—total, 4.)

The leading object of this mission is to sustain a large printing establishment for printing the Scriptures, religious tracts, and other necessary books in the Tamil language. Mr. Winslow, and Doct. Scudder removed to this place with their families from the Ceylon mission, about a year ago, to commence the mission; but the Committee, for want of funds, have not yet been able to send them a printing establishment. The brethren find a wide door to usefulness opened before them. They have twenty-five schools, containing 500 boys and girls,

and have regular preaching on the Sabbath. The government has given them formal permission to prosecute their work anywhere in the Madras presidency.

MADURA MISSION.

MADURA.—Daniel Poor, William Todd, and J. J. Lawrence, missionaries, and their wives.—Thirteen native helpers.

DINDEGAL.—Robert O. Dwight, missionary, and wife. Five native helpers.

Stations not yet known.—Henry Cherry, Edward Cope, Nathaniel M. Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, missionaries; John Steele, M. D., physician; and their wives.

(2 stations; 10 missionaries. 1 physician, 11 female assistant missionaries, and 18 native helpers;—total, 40.)

Mr. and Mrs. Poor, who have long been members of the Ceylon mission, removed to Madura early last year. Mr. and Mrs. Eckard have been reunited to the Ceylon mission. Mr. Hall, on account of his health, has returned to this country. Mr. and Mrs. Dwight joined the mission in April of last year. Mr. Todd has been united in marriage to Mrs. Woodward of the Ceylon Mission. Six missionaries and a physician, with their wives, embarked at Boston for this mission Nov. 23d, and arrived at Madras in March. Mr. Dwight commenced a station at Dindegai near the close of last year. The schools connected with the mission are 30 in number, containing 1214 pupils. A school of higher character has been opened. Nearly half of the 18 native helpers are from the Seminary at Batticotta in Ceylon. This field is one of great extent and promise, and is so regarded by the mission.

MISSION TO CEYLON.

TILLIPALLY.—Benjamin C. Meigs, missionary, and wife.—Nine native helpers.

BATTICOTTA.—Henry R. Hoisington and John M. Perry, missionaries; Nathan Ward, M. D., physician; and their wives.—One native preacher, and seventeen native helpers.

OODOOVILLE.—Levi Spaulding, missionary, and wife. Seven native helpers.

PANDITERIPO.—Samuel Read Eckard, missionary, and wife. Five native helpers.

MANEPI.—Eastman S. Minor, printer, and wife. Four native helpers.

CHAVAGACHERY.—Samuel Hutchings, missionary, and wife.—One native preacher, and eleven native helpers.

VARANY.—George H. Apthorp, missionary, and wife. Six native helpers.

Eight out-stations.—Twelve helpers.

(7 stations, 9 out-stations; 7 missionaries, 1 physician, 1 printer, 9 female assistant missionaries, 2 native preachers, and 71 native helpers;—total 91.)

In this mission there are 155 free schools, with 6,035 pupils, nearly one-tenth of whom are females; 37 pious schoolmasters; a female seminary, with 75 boarding scholars; a seminary for males, with 166 boarding scholars; 302 native members of the church in good standing; and an average native congregation on the Sabbath at each station, of nearly 400 persons, a considerable proportion of whom are native youth in the schools. Not less than 15,500 children have been taught in the schools since the commencement of the mission. The desire of parents to enter their children in the seminary has been so great, notwithstanding the strong probability that they will there become Christians, that the mission has resolved no longer to give board to any in their preparatory studies. The parents will bear the expense.

Of books and tracts in the Tamul language, 346,500 copies and 8,947,800 pages were printed the last year; making 14,785,400 pages from the beginning. Three

presses are in operation. This mission has been blessed with as many as seven gracious visitations, or revivals of religion, since its commencement. As a consequence of the sixth, 61 were added to the churches; and 77 as a consequence of the last.

MISSION TO SIAM.

BANKOK.—Stephen Johnson and Charles Robinson, missionaries; Dan B. Bradley, M. D., physician; and their wives.

(1 station; 2 missionaries, 1 physician, and 3 female assistant missionaries;—total, 6.)

The Siamese possess a country of almost unequalled fertility, and, by immigration and otherwise, are rapidly increasing in numbers. They are rising, also, on the scale of civilization. The people generally are mild and tractable, and treat Europeans with deference.

There seems to be no serious obstacle at present in the way of prosecuting all kinds of missionary labor in Siam, and gaining access to all classes of the people. Within three or four miles of our missionaries, there are a million of human beings, and the country is full of inhabitants. Mr. Johnson directs his labors chiefly to the Chinese, and Mr. Robinson to the Siamese. The whole number of those who have received medical aid from Doct. Bradley is 3,800. They were of all classes, and from all parts of the country. Very many of them have carried away some knowledge of the gospel.

The mission has a printing establishment, but no printer. The first and only Siamese tract they have printed is of eight pages, and contains a summary of the divine law and of the gospel. About 4,000 Siamese tracts have been circulated in Siam by different missionaries, from the beginning, and about 40,000 volumes in Chinese.

Sixteen or eighteen ordained missionaries and five missionary physicians are requested by the mission for Siam and its dependencies, and there are certainly reasons enough for sending them, if the means and men are furnished.

MISSION TO CHINA.

CANTON.—Elijah C. Bridgman and Peter Parker, M. D., missionaries; S. Wells Williams, printer.—David Abeel, missionary, on a visit to the United States.

(1 station; 3 missionaries, and 1 printer;—total, 4.)

This mission has been sorely bereaved the past year by the death of Mr. Stevens, which took place at Singapore Jan. 5. In one important respect at least Chinese missions are making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion, and language of China. And they are gradually multiplying the means of assault upon the blind, atheistical superstitions of that great empire. Thirteen tracts, new and old, and a harmony of the Gospels, were sent down to Singapore, last year, to be printed. Mr. Bridgman is preparing a history of our own country, to be published by the Society for the Diffusion of Useful Knowledge in China. Since the imperial edict consequent upon the voyages up the coast, no block printing can be done at Canton, and it has become difficult to exert a direct religious influence upon the Chinese. The number of spies and officers of government on the watch makes it somewhat dangerous for a Chinese to receive a book from the hands of a missionary. The difficulty of operating upon the Chinese within the bounds of the empire, imparts a greater interest to the million of emigrants without these bounds, who may be freely approached, and many of whom are annually returning to their homes in the different provinces. Mr. Bridgman has been requested by the Committee to withdraw from the editorial responsibility of the Chinese Repository; that work having accomplished its principal object in respect to the Christian community at home, and the present exigen-

cies of the mission requiring that those who have a knowledge of the Chinese language, should devote their whole time and strength to labors in that language.

MISSION TO SINGAPORE.

SINGAPORE.—Ira Tracy, James T. Dickinson, Matthew B. Hope, M. D., and Joseph S. Travelli, Missionaries; Alfred North, Printer; Mrs. Tracy, Mrs. Travelli, Mrs. North.—Stephen Tracy, M. D., Physician, and wife, temporarily stationed here.

(1 station; 4 missionaries,—one of them a physician, 1 physician, 1 printer, 3 female assistant missionaries, and 1 native helper;—total, 10.)

Messrs. Hope and Travelli, and Doct. Tracy arrived at Singapore in December. The type foundry has the means of casting type in Malay, Bugis, Javanese, and Siamese. It has good founts of Malay and Bugis type, and a fount of Chinese metallic type on a somewhat limited scale. The establishment can easily be enlarged. Eleven Chinese block-cutters, a copyist, and eight or ten printers were employed the last year. Blocks for the revised New Testament were completed, and also for twelve tracts by Mr. Gutzlaff, some of which were large. The printing could not have fallen short of 100,000 copies, and 2,500,000 pages.

There is reason to apprehend that the proportion of intelligent readers in that part of the world, is smaller than has been supposed. Our seminary at Singapore will have to surmount very great difficulties, before it comes into successful operation—difficulties growing chiefly out of the extreme indifference of parents to the education of their children, and to their fear of the religious influence which the seminary would exert upon them.

MISSION TO JAVA.

Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, Missionaries, and their wives, and Miss Azuba C. Condit.

(4 missionaries, and 5 female assistant missionaries; total, 9.)

These missionaries reached Batavia Sept. 15th, and immediately commenced the study of the Malay language. After three months, Messrs. Doty and Nevius began the study of Chinese. Permission has been received from the government to reside at Batavia; and leave has been requested from Messrs. Doty and Ennis to visit the eastern shores of Java and some other islands under Dutch government, to determine upon the permanent site for their mission. To this petition no answer had been received when the brethren last wrote.—Two missionaries destined to this mission, are detained by the present deficiency of funds.

MISSION TO BORNEO.

SAMBAS.—William Arms and Samuel P. Robbins, Missionaries, and Mrs. Robbins.

(1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.)

Mr. Arms spent four months of the last year in Borneo, at Pontiana and Sambas; traveled interior a hundred miles; saw the Dyaks in their villages; and collected such information as he could respecting their numbers, religion, languages, character, customs, and the practicability of a mission among them. He made a second visit to Borneo at the close of the year, with the expectation of remaining at Sambas. Mr. and Mrs. Robbins were on the point of proceeding from Singapore in March to join Mr. Arms.

PIETY IN OLD AGE.

The following beautiful and touching extract is from *Mrs. Sigourney's Letter*, which we warmly recommend to our young female readers.

To show how indelibly the name of the Redeemer clings to the memory of the Christian, even when extreme old age has obliterated every thing else, she introduces the following affecting narrative. Nuns and Roman Catholic teachers of young ladies, can neither conceive, nor write such things.

"Among those who serve at God's altar, was one, who had faithfully discharged through a long life, the holy duties of his vocation. He lingered after his contemporaries had gone to rest. By the fireside of his only son, he sat in peaceful dignity, and the children of another generation loved his silver locks. In that quiet recess, memory was lulled to sleep. The name of even familiar things and the images held most indelible, faded as a dream. Still he loved on—cheered by that reverence which is due to the 'hoary head, when found in the way of righteousness.' At length his vigor failed. The staff could no longer support his tottering steps, and nature tended to her last repose.

It was attempted by the repetition of his own name, to awaken the torpor of memory. But he replied, 'I know not the man.' Mention was made of his only son, the idol of his early years, whose filial gratitude had taken every form and office of affection; 'I have no son.' The tender epithet by which he had designated his favorite grandchild was repeated: 'I have no little darling.' Among the group of friends who surrounded his bed, there was one who spoke of the Redeemer of man. The aged man suddenly raised himself upon his pillow. His eye kindled, as when from the pulpit, in the vigor of his days, he addressed an audience whom he loved. 'I remember that Saviour—Yes, I do remember the Lord Jesus Christ.

In the letter on Self-control, the author urges on her fair readers, the duty of a ready acquiescence in the dispensations of Providence, and a cheerful contentment throughout all the vicissitudes of life. She illustrates this duty by the example of a lady born and brought up in affluence, but finally compelled by loss of fortune, to seek shelter in the far West, where she long displayed, in an eminent degree, the triumphs of self-control.

Among the many females, who in this land have encountered the toils of emigration, and the hardships inseparable from the establishment of a new colony, was one who half a century since, removed with her husband, and the young germs of her household, to the distant and unsettled western expanse. The fatigues and perils of their journey, were unusual. Many miles at its close, were thro' a tangled forest, whose only path, was a rude trace cut by the axe. A strong vehicle drawn by oxen, conveyed their simple furniture and means of subsistence. The wife and mother cheerfully proceeded on foot. Her first-born, a boy of ten years old, was sickly, and seemed rather like a denizen of the grave, than a hardy pioneer of the unplanted world. She was strengthened to bear him the greater part of the way in her arms, or clinging to her shoulders, and to comfort his sad heart with hymns when they halted to rest.

In the recess of a dreary forest, they formed their habitation of rough logs, and covered it with hemlock bark. Its floor was of earth, and they had no windows of glass, through which to admit the cheering beam of heaven. This mistress of that poor

dwelling exerted herself by neatness, and order, and unvarying cheerfulness of manner, to lead its inmates to forget their many privations. She did not sadly contrast it with the lighted halls and sofas, and vases of breathing flowers, among which she had spent her youth; nor with the circles of elegance and refinement, which she had loved, and where she had been beloved in return. She made herself happy among the hard duties which became the wife of a lowly emigrant. Reverse of fortune, had made this removal necessary, and she determined not to repine.

Through the day she labored, and the carol of her frequent song rose up strangely sweet, from the bosom of that deep wilderness. At evening, she assembled her children and instructed them. She could not bear that ignorance should be their portion, and diligently poured into their minds the knowledge which she had treasured up in her own. They early learned to love the few books that she possessed, and to revere that piety, which was the source of their parent's happiness.

Years fled, and the features of the savage landscape assumed the busy cast of a vigorous settlement. Her children, and her children's children grew up, and planted themselves around her, like the stems of banian. More than four-score years passed over her, yet she remained firm, useful, contented, and wearing on her countenance the same smile which had lighted her through the world.—Her descendants of the third generation became equal in number to the years of her own life. She loved all; and every one heard from her lips, the teachings of wisdom, and the law of peace.

At length Death came for her. As he slowly approached, Time drew a misty curtain over all surrounding things. The love of her first far home, and the unfulfilled hope to visit it, had been the most deep set earthly images in her soul. Even that pictured scenery faded away. The paternal mansion, with its sweet flower-garden, and music of falling waters—the school-house with its merry group—the white spire among the elms—images from childhood, so indellible, were no more remembered. Her children gathering in tears around her bed, were also forgotten. Yet still they heard her softly murmuring from her dying pillow:—"Our Father, who art in heaven." And even when death smote her, the favorite petition under all the sorrows of her pilgrimage, burst forth in a clear deep intonation. "*Thy will be done.*"

MEDITATIONS OF A CHRISTIAN MOTHER.

While the various relations of life are of Divine appointment, the duties belonging to each are all regulated and enjoined by the same high authority. And who can estimate the provision thus made for human happiness? If my family produce an affectionate husband, or a prudent wife; if it furnish a kind and disinterested friend, or a faithful and trusty servant; will not many call me blessed? How great is the honor to occupy, with credit and usefulness, the station assigned them, whether high or low! But am I not permitted to hope that my children shall contribute largely to my own comfort and enjoyment? I know something already of the pleasure arising from their warm affection, their cheerful obedience, and their honest expressions of regret, when they have given me pain. If this be so sweet in the simplicity of childhood, how much more gratifying to receive the deference and respect, the love

and esteem of their maturer judgment and riper years! If my son shall become my counsellor and comforter, how amply will it reward all the labor bestowed on his early instruction, and the pain endured in inflicting necessary correction! Shall I not gather strength and courage for the most assiduous attention to a daughter's improvement, from the hope that she will be the solace and support of those days, in which her parents would otherwise say that they "had no pleasure in them?"

What good may I not indirectly accomplish, if by the blessing of God I can teach them to "think on the things that are lovely, and of good report," to emulate the blessedness of peacemakers, to "weep with them that weep, and rejoice with them that do rejoice." If they are early encouraged to cultivate whatever is generous in their disposition, and to overcome that selfishness which is a part of their nature, who can tell but they may hereafter copy the self-denied exertions of a Howard or a Clarkson? When I admire the blessed results accomplished by the zeal and perseverance of a Raikes or a Thornton, why may I not hold them up to the emulation of my children, as examples of what they also may attain? It is true, the circumstances of these illustrious men were peculiar; and few can expect to stand so conspicuous to the admiration and just applause of present and succeeding generations. But these circumstances did not originate, they only afforded room for the display of that sterling worth of character which gives dignity to every situation, while it borrows lustre from none. The same great principles which guided their more splendid course, would form the patient and laborious Sabbath-school teacher, who should communicate to the dark mind the first rays of that "light which shineth more and more unto the perfect day;"—the unwearied distributor of tracts, and reader of the Scriptures, to those who might possess the treasure of Divine truth, but to whom it was impenetrably sealed;—the humble, unobtrusive visitor of the "fatherless and widows in their affliction," who should find that they had received the visits of "an angel unawares." How would my heart rejoice to see a child of mine engaged in such labors of love, though these should be confined to the most limited circle, or buried in the most entire obscurity from public notice!

Timothy's mother and grandmother have their names recorded along with the everlasting gospel. What was it they did? Just what I am commanded and privileged to do, with regard to every child which God hath graciously given and spared to me. They took care "that from a child he knew the Holy Scriptures;" that the very first efforts of reason in his infant mind, should be engaged on the simple truths of the sacred volume; and that so far back as memory could in after years ascend, his happiest recollections of a mother's love should be associated with the "first principles of the oracles of God." They not only fixed these principles in his memory, but they showed their lovely influence by their own example; for we are told of "the unfeigned faith which dwelt" in them both, and it was this which gave life and beauty to all their verbal instructions. See 2 Tim. i. 5; iii. 14, 15. Lois and Eunice stand at the head of a long and honored line of mothers in Israel, who have been followers of their faith, and partakers of their joy. The mothers of Doddridge, Newton, and Dwight, have their "praise in all the churches." And doubtless there are many others whose record is on high, though their humble efforts, and their abundant success, will never be disclosed on earth till the last great day. The full extent of their happiness may not even be known to themselves in the present world: there have been women who felt "forsaken and grieved in spirit" to their dying hour, because their children were not united with them in "the household of faith." But "the bread which they had cast upon the waters has been found after many days;" and if "the spirits of the just made perfect," are joined

with "the innumerable company of angels," in the joy produced by the repentance of one sinner, what must be the raptures of that glorified mother, who discovers that "the son of her vows" is turning many to righteousness!

There are many daughters, too, who have "done virtuously," we may say heroically, in the kingdom of our Lord and Saviour Jesus Christ. It is not their province to sow the good seed of the kingdom, but they can do much in watering that which their partners have sown. In missions to the heathen, especially, they can "labor with their husbands in the gospel," in services which are appropriate only to themselves. Some of the most laborious and successful ambassadors ever sent among the heathen, have been the most forward to acknowledge this; while the graces of unwearied patience and cheerful endurance have been the more brightly displayed by those who had to suffer most. Among the most valued treasures of the Christian church, are the memorials of female courage and devotedness, amidst the perils and privations of missionary work, and many of these memorials exhibit all this, as "fruit abounding to the account" of mothers long since gone to their rest. Shall I not aspire to the reward which they have obtained? how glorious the hope, that among my children may be found one to whom "this grace shall be given, to preach among the Gentiles the unsearchable riches of Christ"—the honor of "opening their eyes, and turning them from darkness to light, and from the power of Satan unto God"—yea, of promoting that work, in which the Redeemer himself "shall see of the travail of his soul, and be satisfied." What rich materials, what themes of endless interest, are furnished for my little group of listeners, in Mrs. Judson's varied and protracted sorrows—the magnanimous confidence in God with which Mrs. Williams sat alone with her babes at the edge of their father's grave, and desired to continue by herself the labors he had commenced among the savage tribes of Africa—the journeyings and perils, the lengthened anxieties and untiring efforts of Mrs. Ellis in the isles of the Pacific—and many such true stories, far surpassing all the tales that imagination ever feigned! While my own heart glows with admiration of the grace which was so "exceeding abundant" in these holy women, shall I not hold up their bright example to my children, as worthy of their ardent imitation and highest ambition? And should "cares like a wild deluge come;" should wearisome nights of anxious watching be appointed; should even the hardest struggles of poverty be added to maternal duties; is it not a cheering thought, that amidst these cares, and watchings, and strugglings, I may be acting as nurse and guardian to one who "shall turn many of the children of Israel to the Lord their God?" The feeblest and tenderest of all the plants committed to my charge, may be destined yet to grow as a cedar in Lebanon, "a tree of righteousness, the planting of the Lord, that he may be glorified." Let such thoughts still every rising murmur, and chase away every cloud of desponding sullenness; for the spirit I manifest in these trying circumstances will probably exert a powerful influence in either promoting or preventing such happy results.

MINISTERS' WIVES.

"To-be-sure—to-be-sure," said a friend of mine to me the other day, "Mrs. Jeroll should go to see all the members of the Church. She is the Minister's wife."—"Why so Madam?"—"Oh why—certainly she ought to go. There is Mrs. Toll in Zigzag lane, and Mrs. Doll up the street, and Mrs. Macdougale that lives just a mile or so out of town, and all the folks up our way. She ought to visit us, for she is our Minister's wife."—"What of that?" said I, "Is she the Pastor of the Church? I am sure I had no part in her election. It will be time to call upon her for pastoral visits, when we elect her co-pastor and give her a salary. If I mistake

not our Minister had no wife when he settled among us, and therefore we could not have included the services of his wife in our call. You might as well present claims to the services of his children and servants."—"But surely she might come and see a body once in a while—every month or so," replied my reasonable friend.—"And what is to become of her own affairs, in the mean time?"—"Why I don't know; but she ought to visit us. If not, pray what ought she to do?"—"Why do what you and every body else ought to do. Mind your own business and let others alone."

After things had gone thus far, we proposed taking up our Bible to see if we could get any light on the subject from "the word and the testimony." My credulous friend had taken it for granted that the Scriptures were very explicit on the point, and rumbled over from Genesis to Revelations to find a passage that touched it. But all in vain. We read carefully 1 Tim. 3: 1-7; in which the qualifications of a Minister are laid down; but alas, we found nothing about his wife, except that he must be "the husband of one wife."—"Ah, but here is something," said she, "about deacons' wives. They must visit us." A terrible rage for visiting, thought I. However I asked her to read the passage. "Even so must their wives be grave, not slanderers, sober, faithful in all things." She freely confessed that it did not prove that deacons' wives ought to visit all over the place.

"There is one general direction," I observed, "which the Apostle directed Titus (ch. 2: 4, 5) to deliver to women in general that it is highly important. Will you read it."—"Teach young women to be sober, to love their husbands and their children, to be discreet, chaste, keepers at home, good, &c., that the word of God be not blasphemed." Warning against others, he says, "They learn to be idle, wandering about from house to house, and not only idle, but tattlers also, and busy-bodies speaking things which they ought not."

My friend confessed she had been in error and had been very unkind and uncharitable in her censures. She vowed that her conduct should hereafter be different, and the time which she had wasted in idle complaints and murmurings should henceforth be employed in praying for a blessing upon the labors of her Minister. Such a course she observed, will be more profitable to both of us. We parted on good terms, deeply convinced that she is the best wife, who in the circle to which Providence has called her, exhibits a pattern of Christian sobriety, neatness, order and economy. Such a person will be sure to honor religion by making the home of her husband and children, a happy, a peaceful, and cherished retreat.—*Tenn. Obs.*

STANZAS.

"What is our life? It is even a vapor, which appeareth but for a little time, and vanisheth away."

As bubbles on the mountain stream,
Pass swift away;
As cloud tints live in sunset gleam,
And then decay;

As meteors, on a summer eve,
Blaze forth and die,
And on the heavens no traces leave
Where they pass'd by;

As that fair star, whose light once fell
Upon us here,
Has nothing left on high to tell
That it was there;

Thus from the face of earth shall I
Pass soon, to be
Forgot like thousand things to lie,
Asleep in memory.

[Knickerbocker.]

NEW HAVEN JOURNAL.

PUBLISHED BY STEPHEN COOKE, NO. 21, EXCHANGE PLACE.

VOL. 2. NO. 39. NEW-HAVEN, SATURDAY, SEPT. 30, 1837. WHOLE NO. 92

Post Masters will please be particular in giving all the information that is necessary for us to know in reference to our paper; of any paper not being taken from their office, &c., and in such cases we hope they will give the reasons; and in case of a removal give the present residence of the subscriber.

NEW HAVEN JOURNAL.

SEPTEMBER 30, 1837.

NOTICE TO SUBSCRIBERS.

TRANSFER OF THE RELIGIOUS INTELLIGENCER.

The *Intelligencer* is one of the oldest Religious weekly Papers in our country, having been published more than 21 years. For several years, before other papers were multiplied so profusely in every section of the country, it had a wide circulation, and was a source of pecuniary profit to the Publisher. When it came into our hands about two years ago, the subscription was so much reduced that its receipts, as it has since been ascertained, had probably for some time not met its expenses; although it had been printed by the proprietor, and with no expense for editorial labor.

When we came into possession of it, we did it with the conviction that such a paper was needed in this section of the country, to carry a religious influence into many families where no other religious paper was taken, and we believed we should be sustained in the enterprise. Engaging in it with these feelings we determined if possible, by any reasonable expense, to render it still more worthy of patronage. We accordingly procured the services of an Editor, and published it in two forms to suit the convenience of different classes of subscribers, proceeding also under the disadvantage of hiring it printed, and trusted to the expectation of an increased subscription to meet these greatly augmented expenses. Could the work be owned either by a printer or an editor, and especially by one who sustained to it both of these relations, we believe it could be conducted with its present subscription at as much pecuniary profit as other Religious papers generally in New England; none of which we believe are supported as they should be, and most of which we know are struggling for existence. But as we sustain neither of these relations, we are carrying it on at great disadvantage. Notwithstanding the subscription has been considerably increased, we have been obliged to publish it at a pecuniary loss; and while we have for some time felt unwilling that the work should be given up, yet we do not feel it to be our duty, nor have we the ability to make the further sacrifices necessary in prolonging the experiment of endeavoring to sustain it, and have therefore come to the determination to discontinue it after issuing one or two more numbers.

For the purpose of satisfying the wishes of our patrons as far as practicable, we have made arrangements

for supplying them either with the *New York Observer*, or the *New York Evangelist*, as they shall prefer: and propose that each subscriber shall make known his preference by drawing a pen under the name of either of the above mentioned papers, according to his choice. Let him then separate the *Journal* part, in which this article is inserted, from the *Intelligencer*, write his name and place of residence on the margin, enclose it in a wrapper, and direct it to Stephen Cooke, New Haven, Conn. The paper, the title of which is thus underscored by any subscriber, will then be regularly forwarded to his address, for the term of one year from the time of the transfer, on the terms of the *Intelligencer*; viz. \$2 in advance: which sum, with past arrearages, if any, is to be paid to the present publisher of the *Intelligencer*. At the close of one year their names will be transferred to the publishers of the above mentioned papers, who will continue to supply them. Any subscriber who may then wish to discontinue, can signify his wish to do so, by returning a number to the office of the publisher whose paper he is receiving, with the name and place of residence of the subscriber, and the word "discontinue" written upon it.

In some respects the subscribers will be gainers by the change. These papers are considerably larger than the *Intelligencer*, and are published at 50 cents greater price, yet we feel obliged by the terms of our subscription to furnish them for the present year on the same conditions as the *Intelligencer*; after which the subscribers will be accountable to the respective Proprietors of those papers. Papers published in New York have also the advantage over most others of obtaining early intelligence.

Local notices, which have usually been published in the *Intelligencer*, may still be sent to this office, and will be forwarded for publication in the New York papers.

N. B. The paper which any Subscriber may take instead of the *Intelligencer*, will be sent to him by the same conveyance, and at the same price as the *Intelligencer* has been.

Immediate returns from every Subscriber is of the utmost importance; and we hope not a few will send payment in advance.

THE DIFFERENCE.—"How do you like the country," said a lady to a little boy from the city, who was visiting some relatives in the country. "I like it very much," said the lad, "because here we get cow's milk, but at home we get only milkmen's milk."

Port of Milwaukee.—This new town, in Wisconsin Territory, also presents its [shipping] list of arrivals and clearances, amounting, from the 7th to the 21st August, to 24 barques, schooners, and steamboats, from different parts of the Far West or Lake country. This thriving place, scarcely four years old on the map, increases liberally by steam power—and they already begin to talk in their newspapers, some of which are nearly six months old, of the State of Wisconsin, and Iowa Territory.

COL. TRUMBULL.

This venerable and distinguished historical painter, was in town last week. He is nearly eighty-two years of age, and retains his faculties almost unimpaired. His sight is good, his nerves steady, his hearing perfect, and his memory apparently unimpaired. The worthy Colonel is bent with age, and walks somewhat feebly, but no one would suspect him much beyond sixty. His conversation is spirited and full of anecdote, his language forcible and clear, and his vivacity of manner delightful. Notwithstanding his advanced years, he is journeying alone, having left New York last week, visited Lebanon Springs, and arrived here with the intention of seeing his excellent and worthy contemporary, Gen. Mattoon.—We are sorry to find him absent from Amherst, on a visit to his children at the West.

Col. Trumbull occupies a conspicuous place in the history of this country. He was aid to Gen. Washington in the revolutionary army, and we believe is the only officer now living, who was closely associated with him in military and social life. Col. Trumbull has passed through many most interesting scenes, and met with more stirring incidents and singular vicissitudes of life, perhaps, than any other American now living. He was in London, he says, at the time the news of the execution of Andre arrived. Public exasperation was very great, and the populace, as well as the government seemed to be looking around them for an American, to offer up as a sort of expiation. The Colonel's rank and military standing seeming to designate him as the individual, he was arrested by the government and kept in confinement seven months. He was finally liberated by the interposition of West, the eminent painter, with whom Col. Trumbull was then studying. When he went to London as Secretary to Mr. Jay, he wore a suit of silk small-clothes manufactured in Connecticut more than sixty years since, and at a public dinner there, a great silk-weaver of Spitalfields expressed extreme gratification at the superiority of the article, a business which the venerable Colonel expressed himself pleased to learn, was now successfully being prosecuted in Northampton.

The fame of Col. Trumbull as an Historical Painter, is a proud and enviable one the world over. His great master-piece, the Declaration of Independence, now in the Rotunda at Washington, is his favorite work, and probably cost him more labor than any other production. He copied, he remarked, the head of almost every member who signed the Declaration, from nature, having visited Mr. Adams for that purpose, in London, and Mr. Jefferson in Paris. The "Trumbull Gallery" at New Haven, contains many of his finest productions, a "gallery" of which he justly feels proud, and which aids him with an annuity, most acceptable in his declining years. The Col. has been residing for many years in New York. He has now adopted New Haven for his future home—an earthly Paradise—where he will pass serenely the evening of life, we doubt not, universally esteemed and venerated.—*Northampton Courier.*

Correspondence of the New York Mercantile Advertiser.

NEW HAVEN, Sept. 11, 1837.

DEAR SIR.—Having recently learnt some interesting particulars relative to the ever active spirit of original enterprise, which quickens the inventive faculties of the "Universal Yankee Nation," you will confer a favor, and perhaps gratify some other, by giving them a passing notice in your valuable paper.

Within the limits of this city, about two miles E. N. E. of the State House, is a remarkably thriving village, formerly yeelp Dragon, which for upwards of thirty years, has been a most popular winter resort for young people, in the enjoyment of sleighing and dancing par-

ties, from many miles around, who are allured thither by the surpassing sweetness and excellence of the "oysters," which are obtained there in immense, nay almost incredible quantities, as you shall presently see.

This village numbers some two or three hundred families, who are entirely supported by the traffic in "oysters," which of late years has become so considerable, as to have exhausted the native growth, and made it necessary to import them from Virginia and Maryland, whence, in the season, from the 1st of October to the last of March, vessels are constantly plying. In the village, (now dignified by the name of Fair Haven) are something like one hundred acres of water lots, which are year after year planted with oysters brought from the South, and "each arce produces as much" (says my informant) "as a good sized farm any where about us, and love nor money could buy it." There is a family named 'Rowe,' who have been pre-eminently successful in the business, and who are now more numerous than perhaps any other family in the village; they are noted for great tact and shrewdness in their peculiar course of life. Unassuming and straight forward in their dealings, many of them have acquired considerable property. A distinguishing feature of this settlement is the great friendship with which these villagers treat one another and the community of interests is of course extensive. There are some twenty schooners, of from fifty to seventy-five tons burthen, and six of about 120 tons burthen, beside smaller craft, owned in the village, which are constantly passing in the season, between October and April, to and from their own plantations and the beds of Virginia and Maryland. The larger class will carry about 2750 bushels, average; the next class will, perhaps, average 1500 bushels. They purchase them for specie only, and the amount of money thus expended by them last season, was upwards of two hundred and sixty thousand dollars!!

The difficulty of getting specie this year, it is apprehended, may seriously interfere with the business.

Last year upwards of 300,000 bushels were sold, and of these not more than two or three per cent. were sold in the shell.

In another letter I may perhaps give you some additional particulars, meanwhile believe me

Your friend, X. Q. Z.

Gale at Apalachicola.—A dreadful gale was experienced at Apalachicola (Florida,) on the 31st August. Nearly every house in the town was unroofed, and several were levelled with the ground. Three steamboats were sunk at the wharf, and every vessel lying at the wharf, was either sunk or blown across Water street. The accounts we have seen, do not mention the loss of any lives.

Later.—The damage done at Apalachicola, is estimated at \$200,000. Thirty buildings were unroofed, besides those entirely destroyed. The tide rose from ten to fifteen feet.

At St. Joseph's the gale was severe, but comparatively little damage done.

St. Marks is stated to be in ruins, all the wharves, except one, having been swept away, many buildings blown down, and a large amount of property destroyed. Fifteen bodies, mostly blacks, were found drowned, and others supposed to be lost.—*Cour.*

Small debts, observes Dr. Johnson, are like small shot; they are rattling on every side, and can scarcely be escaped without a wound; great debts are like cannon; of loud noise, but little danger.

Quick Trowing.—The President's Message was forwarded from Rochester to Batavia, thirty-three miles, by the Tonawanda Railroad, in fifty-three minutes. The last 7½ miles were passed over in nine minutes.

YALE COLLEGE.

A new year commenced on Wednesday last. One Hundred have entered the Freshman class, and several more will probably enter. A larger number than ever before has entered the new Theological class.

After all that has been said and done to excite suspicions and to create prejudices unfavorable to this institution, it still lives in the affections and confidence of the churches and of the community.

CONGRESS.

But little accomplished or in prospect of much benefit to the country. The Sub-Treasury Scheme, and the bill designating what shall be received in payment of the public revenue, have occasioned a good deal of talking.

The following resolution was offered by Mr. Adams.

Resolved, That the power of annexing the people of an independent foreign State to this Union is not delegated to Congress, nor to the Executive, nor to any department of the Government, but is reserved to the people. Objections been made, Mr. A. moved that the rule be suspended, and asked the Yeas and Nays thereon, which were refused, and the motion to suspend was rejected. Afterwards offered in course, and laid on the table.

Mr. Patton offered a resolution, calling upon the President for all the correspondence relative to the withdrawal of Gen. Scott from his command in Florida, and the subsequent court-martial &c. Lies over the day.

Mr. Wise offered a resolution for the appointment of a Joint Committee by ballot, with power to send for persons and papers to investigate the causes of the disasters and expenses of the Florida war.

That war, he said, was still raging, and now in the midst of commercial distress, and when the treasury is bankrupt, we are called upon for nearly two millions, without any report, statement, or estimate, to show why it was wanted and how it was to be applied. It was admitted that there had been great mismanagement somewhere in this matter, and it was the duty of the House to the country to make some inquiry into the matter.

The bill to postpone the 4th instalment was taken up; and Mr. Bell spoke at length on the subject. In the course of his remarks, he alluded to the Sub-Treasury scheme, and pronounced that, disguised as it might be, it was nothing more nor less than a plan for a Treasury Bank. After another year, the plan would assume a more definite and palpable shape.

New Orleans, Sept 12.

The twelfth of September is upon us, and we are in the midst of sickness and death. Scarce a house in the city, but has two or three persons prostrate. Physicians and nurses in many cases are not to be had. Truly we are in a bad way. The interments daily cannot be less than one hundred; grave-yard reports to the contrary notwithstanding. We hope our absent friends, though we want to see them, will not return before the middle of October.—*Picayune.*

From the Courant.

ATTENTION FARMERS.

None need be told our Corn stands in jeopardy every night, a slight frost would injure much of it, a hard one, ruin the greater part of it. This is to inform the best way to save it, if unfortunately smitten by that monster. Cut it immediately, even while the frost is on; sickles are the best instruments, known to the writer, for this purpose, lay a few hills together, sufficient for a small sheaf, when sufficiently wilted to bind, which requires but a

few hours, follow the following directions, and save more than half the time in binding any other way. Place one foot each side the sheaf facing the tops, take by the top, two stalks in each hand (lying on the top) cross them, pass them under the sheaf, shift them into the other hand, bring them back to the top again, after uniting them give them a twist, raise four or more stalks so as to tuck in the band, that's all. Stack them until cured so as to not heat the mow; to do which, after picking off the corn, begin with a layer of stalks; sprinkle them with salt, say 8 or 10 quarts per ton, next a layer of straw, so alternately until your mow is finished, this makes good fodder; I have kept working oxen, milch Cows, &c. upon it, through the winter months, for more than 20 years past; Corn may be cut with safety after the kernel is glazed. I have sold corn managed in this way for ten shillings per bushel while that left standing to the mercy of the frost was entirely ruined. There is no necessity for unbinding the sheaf, either for picking off the corn or mowing. If the land is to be sown, plough and sow strips sufficient to set the stalks on.

By publishing the above in your useful paper, you may benefit many.

Windsor, Sept. 12, 1837.

The city of Salem, Mass. seems destined to share the threatened fate of New Haven. No less than three attempts were made to fire the city within a few days past. The Mayor promptly offers \$500 for the detection of the incendiaries.

Foreign Items.—The Duchess of St. Albans died on the 6th August.—Mr. O'Connell was elected member of Parliament for Dublin, by a majority of only 100 votes—7000 were polled.—At Doncaster, James Farnham aged 102, and John Crackles aged 99 years, appeared at the polls, and tendered their votes. When challenged, they answered all question put to them as readily as young men.—Lord Lyndhurst was married at Paris on the 5th August to Georgianna, daughter of Lewis Goldsmith, editor of the Anti-Gallican.—Somebody has presented Queen Victoria, with an Olive tree from Jerusalem.—The Queen has decreed that the Electoral bonnet of Hanover shall be expunged from the arms of England, but that all coins stamped with the old arms shall continue to be current.—The Queen had a gay court on the 5th, at which all the foreign diplomatic corps were present, with all the princes, dukes, lords, and ladies in the metropolis.—Lady C. Copley, only daughter of the Earl of Yarborough, has been appointed one of the Ladies in waiting upon her Majesty.—A deputation of the Corporation of the city of London waited on the Queen to invite her Majesty to dine with the Lord Mayor. She appointed the 9th of November for the occasion.

During the morning service in the Catholic Church in James street, New York, on Sunday, a piece of plastering, about two feet square, fell from the ceiling into the gallery, making a great noise. The congregated crowd were at once thrown into a most horrible consternation by the apprehension that the building was falling, and a tremendous and simultaneous rush was made for the doors. In the struggle to get out, numbers were run down, trampled upon, piled up and run over, and the floor was literally covered with layers of human bodies, male and female, who were unable to extricate themselves in consequence of the frantic crowd rushing over them. Before tranquility was restored, scores had become dreadfully bruised, and one, a female, was so much injured that it was doubtful whether she would survive.

A man in Lowell, in attempting to hang himself, forgot to put the rope around his neck, and jumped off the barrel into a mudhole. He did not discover his mistake until he attempted to kick.

Distress.—The prospect of our city next winter is really frightful. Persons well acquainted with the subject, estimate that 50,000 persons, (male and female) are out of employment, comprising mechanics of every description, laborers, hat trimmers, book-binders, folders, tailors and seamstresses, &c. &c. Added to this, our provision and coal dealers show no disposition to lay up a store in advance of the close of river navigation—in fact but few have the means of doing so, and the necessities of life will be scarce and high. Many persons during the summer months obtained sufficient to support life among the farmers, but the harvest is over, and, no longer wanted, they try their fortunes again in the cities. What is to become of them God only knows. There is no ideal picture about this.—*New York Times.*

Dialogue with a Lizard.—In the East Indian Archipelago, is a species of lizard which utters a sound very much resembling the word 'tookey.' A late work, Earle's Indian Archipelago, tells the following story:

"An American ship commanded by a Capt. Tookey, arrived at Samarang, and the Captain being much fatigued, retired to rest early in the evening at the house of his agent. When on the point of falling asleep, he thought he heard some one call out 'Tookey!' 'Hallo,' said the captain, 'what is it?' A dead silence. Presently came the voice again. 'Tookey.' 'That's my name,' answered he, 'if you want me, come round to the door.'"

After a short pause, he heard his name pronounced a third time, louder than before. 'Well,' said he, 'these savages are unnatural chaps altogether, to come to a man's window brawling out his name when he wants to go to sleep; however, I'll try if I can't spoil his pipe,' and opened the window, but not a soul was to be seen. He was on the point of closing it and returning to his bed, when he heard his name called out again, as he thought in a jeering manner, and the decanter was immediately dashed in the direction from which the voice proceeded.

The host and two or three of his friends, happened to be enjoying their cigars in an adjoining apartment, and they imagined at first that the captain was talking in his sleep; but when they heard him rushing about the room, and stumbling over the furniture, they thought it high time to interfere; upon their entrance they found him boiling with rage, and searching for some other missile to hurl at the offender; and it was sometime before they could persuade him that he had been holding a conversation with a lizard 12 inches long.

Not many hours ago, I heard Uncle Benjamin discussing the matter to his son, who was complaining of the pressure. "Rely upon it Sammy," said the old man, as he leaned on his staff, with his gray locks flowing in the breeze of a May morning, "murmuring pays no bills. I have been an observer these fifty years, and I never saw a man helped out of a hole by cursing his horses.—Be as quiet as you can, for nothing will grow under a moving harrow, and discontent harrows the mind. Matters are bad, I acknowledge, but no ulcer is any the better for fingering. The more you groan, the poorer you grow."

"Repining at losses is only putting pepper into a sore eye. Crops will fail in all soils, and we may be thankful that we have not a famine. Besides, I always took notice, that whenever I felt the rod pretty smartly, it was as much as to say, 'Here is something you have got to learn.' Sammy, don't forget that your schooling is not over yet, though you have a wife and two children."

The following is related as a dialogue between a drunkard and his wife; it is in perfect accordance with the unreasonableness of drunkards in general.

"I say Molly, what have you got for dinner?" "I told you this morning, we had nothing in the house."

"O, well, let me take the baby, and you pick up something." "So you told me this morning, but there's nothing to pick up." "O pick up some bread and potatoes, Molly, pick up something." "But Mr. Lindsey, there's nothing in the house." "Nothing at all?" "No meal, nor bread, nor butter, nor potatoes, nor a mouthful of any thing that can be eaten." "Well, well, Molly, I say pick up a little something or other, and let us have dinner, for I am in a hurry."

SEED CORN.—A friend reminds us that now is the time to give our readers a hint on this subject. Therefore,—if you want your corn to ripen early, select for seed the ears that are earliest ripe—if you wish to raise well-formed and well-set ears, select such—if you would have two or three ears from a stalk, take your seed from stalks that produce two or three ears. The success of these measures has been abundantly proved. Mr. Baden, of Maryland, by a course of selection pursued for twenty-three years, has brought his corn to produce four, five, and six large and handsome ears to a stalk. In some cases this year it has produced ten and twelve ears to a stalk. When Mr. B. began his process of improvement he found it difficult to get a supply from stalks with two ears each. His corn is not early enough to ripen in our climate.

Let farmers, therefore, make a beginning this year, to be followed up till their corn shall ripen a month earlier, and yield at least two ears where they now get one.—*Vt. Chron.*

At Nashville, Sept. 9th, country flour was \$2 1-2 a 3 per 100 lbs. fair quality, supply abundant. Ohio superfine was \$8 per bbl. "Corn, from present appearances," says the Nashville Republican, "will be abundant in every section of the State."

At Lynchburgh, Va. 14th inst. flour was \$5 1-2 a 6, "very dull." Wheat \$1 05 a 1 10.

A gentleman recently from St. Clair Co. says he has viewed a field of wheat in the vicinity of the river St. Clair, Michigan, comprising eight hundred acres, belonging to Mr. Jesse Smith, formerly residing in Jefferson Co. N. Y. The wheat, he says, was put in, in good order, and is remarkably stout. When he saw it, it was nearly fit for harvesting.

Wheat at New Albany, Ind., is down to 62 cts. At Corydon, in the same state, it was 75 cts.

MISSOURI.—The St. Charles (Missouri) Clarion, states that the body of first rate land in the North-western part of that State is much more extensive than has been generally supposed. It will be sufficient, says the Clarion, to form from twenty-five to thirty large counties each of which will be equal to the best portions of New York or Kentucky. A part of the land here referred to, was added to Missouri at the last session of Congress; being a strip lying between the former Western boundary and the Missouri river, which there runs in a S. S. E. direction. Missouri is undoubtedly destined to be one of the greatest States in the Union.

WESTERN AGENCY.

THE subscriber intends to spend the ensuing autumn and winter in traveling through the Western States; and will execute with fidelity, and for a moderate commission, any business that may be entrusted to him. He will leave in about two weeks.—References: *Wyllys Warner, James Donaghe, and Henry White, Esqs.* **Judson A. Roor.**

New Haven, Sept. 22.

FOR SALE.

VERY cheap, a Carriage and Harness, in good repair. Enquire at this office. Sept. 30.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 30, 1837.

*For the Intelligencer.*THE SABBATH OF OUR FOREFATHERS CONTRASTED
WITH THAT OF THEIR DESCENDANTS.

Every Christian of the present age who looks back to the time of his Forefathers, cannot but observe that there has been a great departure of their descendants from their simplicity, purity and piety. For part of the evidence of this fact, he sees a great difference in the observation of the Sabbath. How did the Pilgrims observe the Sabbath? They kept it with all strictness! On Saturday evening preceeding, the shops were all closed at an early hour—the noise of business ceased, and they met with their different families, and set apart the hour of the evening as a preparation for the succeeding day. The Sabbath came and it was indeed a day of holy rest for man and beast. There were no companies of noisy young men to break in upon the solemn silence of the sacred hours. The sound of wheels of the traveler's vehicle was not heard to echo through the sanctuary of God, disturbing the peaceful worshippers within. If such an event occurred, the bold intruder was arrested and condemned to suffer the penalty of the law for such an intrusion. The frequenters of God's house trod softly as they pursued their way to its sacred courts. They trod as on holy ground; and returned to their homes to meditate and pray, or to assemble their children around the family altar, and instruct them in holy things. They did not wander through the streets, and lounge about the corners of the same, merely to pass time away. There were no troops of boys parading the public walks, destroying the silence by their merry shouts, for they were taught both by precept and example, to "remember the Sabbath day and keep it holy."

But ah! the times have sadly changed—corruption has stalked abroad, with its foul hands, soiling all our forefathers left us, which was "lovely and of good report," undermining the beautiful edifice they reared. And one prominent evidence of the fact is, the utter contempt which is cast by a multitude upon the holy institution of the Sabbath. The days of our fathers have passed away, and they have entered upon the *Sabbath of Eternal rest*. The Sabbath still returns, but no holy silence returns with it. The heart of the pious is sad because of the desecration "of the hallowed day." Are these things facts? Yes! "they are not done in a corner." Follow me and I will show them to you. See yonder crowd collected around those shops; their keepers are *Fish-mongers* and *grog-sellers*:—fish in front and grog in the rear. They are trafficking with impunity upon this Holy day; selling food to the hungry, which ought to have been sold on Saturday; and grog to the thirsty, which ought never to be sold. And yonder is a poor wretch clothed in rags setting upon the step, unable to arise without falling, because of the inebriating drink which he obtained in that shop. And there is another individual bargaining with the Fishmonger for some fish; but the poor man has just quenched his thirst, and he is so stupefied that he cannot count the purchase money

and the dealer is obliged to count it for him; and away he goes staggering towards his home, with his mouth full of cursing and bitterness, instead of praising the God of the Sabbath. I have often visited these *Synagogues of Satan*, on the Sabbath, for the purpose of distributing tracts—and I have seen a great multitude collected around them, some filling the air with the noise of their blasphemies, and others in a state of beastly intoxication. These shops play the hypocrite for they, especially during their *morning service* close their doors and windows, but they can be entered, at any hour of the day, for they have constant customers through the day. I state the fact when I say that there is more sold and more money made by these shops on the Sabbath, than on any other day in the week. But this is only one mode of the violation of this holy day. The sound of the "Church going bell" has often called me from my work of distributing tracts, to the house of God: and as I directed my way towards it, groups of young men of different occupations have passed me in a different direction—down the wharf where they spend the hours, which ought to be spent in the worship of God in his Sanctuary—some to wander through the fields. I have often invited them to go with me, but they spurned the invitation with contempt.

Now view another scene. The time of the arrival of the Steam Boat draws nigh and its attendant noise and bustle commences. The good citizens are disturbed by the carriages rauling through the streets on their way to the boat. But they are not empty, but crowded with some of the young men of our city: clerks, apprentices, &c., who are thus openly setting at naught the laws of God, and exposing themselves to the ruinous consequence of such a course. They arrive at the landing and await till the arrival of the boat; in the meantime they are engaged in jovial conversation, passing their profane jokes around; thus showing that the Sabbath is no Sabbath to them. The Steamboat has arrived. Now the bustle is complete. The noise of the steam as it escapes; the loud voices of the coachmen calling to the passengers on board; the unloading and loading of bag and baggage; the prancing of the horses; the rumbling of the carriages on their way back, presents a scene of confusion which is witnessed on the other days of the week. Thus no difference is made between the precious and the vile but both are blended together. Here is glory for Amos Kendall and his coadjutors; the glory of setting at defiance the laws of God, and thus causing the stream of corruption to widen and extend through the length and breadth of the land of the Pilgrims. *It is a glory which will cover with eternal shame.* "For shall I not visit for these things, saith the Lord." "Remember therefore from whence thou art fallen, repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent."

Fellow citizens, speak out on this subject. Which do you like the best, the Sabbath as kept by your forefathers, or that which is violated by their descendants.

B. H. J.

New Haven, August 28, 1837.

Faith seeth the feast, but love is the tasting of it.—
Howe.

The Cincinnati Journal, and Western Luminary, a well conducted Religious and Miscellaneous paper, is soon to be discontinued, unless its subscription is speedily enlarged, or its friends render it gratuitous pecuniary aid. We are surprised at this. We supposed it one of the best supported papers in the country. The subscription from Cincinnati itself ought to be large enough to sustain it. We do not believe the friends of religion in that region will permit so useful a paper to be discontinued.

We give below a few extracts from an address by Henry W. Beecher, at the last Anniversary of Lane Seminary on the subject of

REGENERATION.

"We design after stating the doctrine, to discuss a few points connected with it.

Regeneration includes the following facts :

1. That man has subverted the relations which subsists between him and God, thus putting himself at variance with God and his government—and subjecting himself to the full action of violated law.

2. That the unnatural guilt and the extreme danger of this, is revealed to him as a living, glowing reality—and all the springs of intense fear—and ardent hope, are touched by a sight of his loss and a possibility of escape.

3. That by these, and a full train of kindred truths emanating from the Bible, the Holy Spirit produces in man,

1. A change of feeling respecting God and his government.

2. A change of objects of affection.

3. A change of the chief end or purpose of his existence—this change is instantaneous, accompanied usually with great peace and joy by reason of it.

4. Thenceforth the whole character of man is formed upon a new basis—our first remark upon this statement is,

I. That the *human mind*, indicates the necessity of such a change before it can produce true happiness.

All admit that man is miserable enough here, whatever may be his condition hereafter ; and that the root of this evil is found rather in the disordered state of his mind, than in any external ill.

When war with its gloomy train of mingled miseries shall depart from earth, and with it famine and pestilence, and poverty ; when men shall be released from misrule and the hard hand of tyranny, but the lighter part of human misery, will have departed.

Let all these sore evils remain and they could not much disturb the self-bred joys of an incorrupt mind ; and all the bounties of paradise could not wake the pulse of constant joy in a corrupt heart.

Our minds are our chief misery. The elements of human character are at war with the elements of happiness ; will they be reconciled by garnishing the body ; and nursing it with plenty ?

No condition of society can irradiate malignant passions. Let society exist with unclouded peace ; hedged in by abundance, wake in it a busy commerce, and guide it by the clear eye of science and crown it with the beauty of Art—and would all this send peace to the heart of pride ? Would avarice be sat-

isfied ? or covetousness be contented ? would selfishness, or deceit, or impure lusts, or fretful anger and revenge cease to torment their possessors ? These scorpions breed within, and there is no external remedy for their sting.

Let it be admitted now, that man is to exist hereafter in perfect happiness, (and who wishes to be a sceptic in this thing) and the deduction is instant and irresistible, that there must be such a change, as shall remove the *real* cause of his misery. If a deranged mind engenders his suffering, a rectified mind alone can remove it. To exist in other circumstances, with the same causes of pain, is but to change the place, but keep the pain.

Whatever then we believe as to the kind of change, or its philosophy, all must agree upon the *radical fact*, that the *nature of human mind demands a change*, A REGENERATION. The only other question is whether it happens, if at all, here, or hereafter. And this must be decided upon evidence. But what evidence shows it to take place at or after death ? Revelation solemnly contradicts the notion. What evidence is there from *reasoning* ? Analogy stands by the grave and pronounces it as distinctly as Revelation, "*he that is holy let him be holy still, and he that is filthy let him be filthy still.*"

II. The second consideration arising from the statement of the doctrine of Regeneration is, that as a means of developing his character and exercising his power it is in every respect, worthy of God ?

III. The third consideration is *the influence of this change on the intellectual and more elevation of man.*

IV. Our last enquiry is into the influence which this individual Regeneration has upon national improvement and perpetuity.

Hitherto Regeneration has been regarded as preparing man only for Heaven. But men fit for Heaven are made fit for Earth, and earth's perfections must rise just in proportion to the fitness of man for a holy state hereafter. As yet nations have so often advanced far upward in the road to greatness, only to stumble with fatal downfall, that many deny the possibility of ever holding associate human nature to any great excellence. It is thought that like individuals, nations must be born, grow to a vigorous manhood, wane into age, and finally decay, so long as they follow the path of former example.

But *every attempt* hitherto to produce or perpetuate high national prosperity has produced indirect violation of the only principle, upon which any such stable greatness can be built.

Accident may once make up for neglect of proper means ; it will not continue to do it. No people will ever stand secure from falling until they lay their measures throughout upon the FOUNDATION PRINCIPLE that national good flows continual ONLY from individual preparation for that good.

Society will not long keep any thing good, which has not its roots in the individuals which compose and advance it. It will retrograde, exactly as do its individual members, for the plain reason that society is nothing, but the aggregate of individual members.

No wonder then, that past endeavors have been fruitless and past hopes disappointed, but it is wonderful that men, philosophic men, looking back should fail to see the reason why nations, unable to

bear a noonday sun, have wilted on the summit of glory.

What nation has ever steadily advanced to power by an improvement of its *people*? What nation, possessed of power, has sought stability, by cultivating its own roots, the people, through whom alone, must ascend that virtue which shall give perpetual green to the remotest branch?

Nations have been thrust up by external causes uncontrolled by themselves; and as helplessly cast down again. In the course of events the fates of war and of revolution, have advanced a barbarous people, high up, where the light of refinement broke in upon them, and put the sceptre in their hands. But soon the ever-traveling wave of revolution came again to break over its own work and bear it away while—the *people*, were as supine in their *rise*, as they were helpless in their fall.

If governments have ever stretched out the hand of justice over vice and crime, it only cut down the crop which they themselves have sown. Legislation never could crop the fruits of crime, so fast as ambitious princes, avaricious nobles, and exacting rulers could sow it. Nations have died with being governed to death. And it would indeed have been a miracle if any past nation had stood which spent its prime strength in digging its own grave and corrupting itself for its embrace.

If the doctrine of Regeneration be true, an element has entered society which antiquity never dreamed of.

It goes to the heart and begins its *work there*. When it would affect society, it lays hold upon the spring of society. From the heart of each man, it drags the multitude as from a throng, and only affects the mass by moving the individual. It imitates *nature*, when she spreads the earth with one coat of green, by inspiring and maintaining each blade of grass. The seminal principle of all national greatness and national stability, lying buried in the heart of each individual touching Regeneration, shall secure to society a high and continued existence. Already this peculiar effect of Regeneration has made no mean figure in history.

As God moves on in his purposes, the number of those restored to his image shall increase, that which is now little, learning the whole. Silently, God is laying the foundation of society upon a new basis, where it shall crumble no more, but stand in unchanging prosperity.

Already the signs of the times swell like the buds of spring, we wait in joy, the fruits of their promise! Let dim-eyed philosophy mock, we rejoice in hope that now, with small delay, He who once came in humility to redeem a world, shall descend again in cloudless majesty to reign over it.

The sun shall go down and the moon shall not give her light, when from the open heaven, the glory of God shall shine forth upon a world regenerated, standing sure, in its high estate.

From the Illinois Com. School Advocate.

SUGGESTION RESPECTING THE GOVERNMENT OF COMMON SCHOOLS.

There is no part of a teacher's duty more difficult, and none that more needs the aid that experience gives, than the government of a school.

How to make the children punctual; how to make them diligent and studious; how to make them still and orderly; how to make them respectful and obedient; these are the objects that must constantly tax the ingenuity, the patience, and the energies of a teacher.

It will be the object of what follows, to make some suggestions, which are the results of long experience.

The first, is to gain the public sentiment of the school in favor of the regulations that are to be enforced. One of the most effectual methods in doing this, is to select from among the pupils a number of the oldest, most judicious, and most conscientious pupils; such as would be most likely to gain influence with the rest of the school. Let the teacher then explain to them that it is in their power most essentially to aid him in his duties. This will please them as a mark of confidence and impose a sort of grateful responsibility. Let him then exhibit to them his own views as to the difficulties he has to encounter, and thus gain their sympathy. Let him then point out the measures that he supposes will meet these difficulties, and the regulations he wishes to enforce, and then ask them what is their opinion as to the probable success of attempting to enforce the regulations he wishes to secure. Children who know their own feelings and the character and habits of their companions, when thus interested in the plans of a teacher, and thus brought to use their discretion and common sense, will often furnish much useful information respecting the character and circumstances of pupils, and many valuable hints as to the expediency or in expediency of certain measures. Let the teacher talk over his plans and then show them how much influence they can have in promoting these plans; first, by heartily regarding all needful rules themselves, and thus setting an example of cheerful obedience; secondly, by speaking well of these regulations and their administration, and always sustaining the opinions and requisitions of the teacher, so far as they can honestly do it; and thirdly, by talking kindly with those who are unruly and negligent, and trying to persuade them to a better course. This should be done in an informal way, so as not to attract the notice of the rest of the school: care should be taken that those thus consulted should not be treated publicly with any particular favors; and they themselves should be made to understand the dangers and evil that would result if they should take any air of superiority, or seem to be particular favorites with the teacher. They should be made to understand that any thing of this kind would entirely prevent the good that they might aim to secure.

Another measure, and of a similar nature, would be to endeavor to interest the whole school in the proper regulation of every thing by good rules. Let the teacher explain to them how their happiness and his own will depend on a feeling that they have no separate or opposing interests. Let him describe to them how an orderly, cheerful, studious school affects the feelings of the teacher, how much easier it is to be cheerful and pleasant, how much easier it is to speak in kind tones—how much more ready he feels to grant favors and promote their enjoyments, how much more cheerful and pleasant the pupils feel, and how much easier it is for them to study how much more obliging and cheerful they will be toward each other, and how in all respects they shall be more happy and more successful. At the same time point out how this happiness will reach still further and affect the happiness of their friends at home.

In contrast with this, point out the effect both on teachers and pupils, of a contrary course. A scholar is unpunctual, for example, he comes in feeling uncomfortable because he knows he has done wrong; the teacher feels uncomfortable because he knows the influence of a bad example, and how fast such examples will multiply if he does not reprove. Reproof makes the pupil still more uncomfortable; the school never feel as happy when witnessing what is wrong and hearing reproof,

as when every thing goes on well. So if lessons are neglected, the teacher is made uncomfortable, the negligent scholar is uncomfortable, and the school is not so happy. Let the teacher urge this point, that all the rules he shall make and enforce are designed for their comfort, improvement and happiness.

There are five main objects to be aimed at in making rules for the government of a school; they are the following:

1. Punctual attendance.
2. Quiet and orderly behavior.
3. Good lessons and industry in other school duties.
4. Neatness.
5. Respectful treatment of the teacher and obliging behavior to companions.

The teacher should take each of these particulars and show to the school how good rules and obedience to these rules will promote their happiness, and how the neglect of the rules will make them uncomfortable. Let him describe the bad effects of a want of punctuality; how it wastes the teachers time; how it makes every thing irregular; how it makes disturbance and discomfort, and contrast it with the good effects of punctuality.

Let him show the pupils how they are forming habits in this respect at school that will affect their character and success all through life; show how much more a punctual man can do than one who is not, and how much this quality gains confidence and esteem. After the importance of such a rule is disclosed, then let the teacher state that he wishes to secure a punctual attendance from every pupil. Let him inquire if they do not think it will be for their best happiness that he shall aid them in forming so good a habit, and whether they will not try to co-operate with him in securing what will be of so great benefit to themselves. Let him ask those who think that they shall be happier, if he can contrive to make them always punctual, to raise their righthand. Then let him ask all who are willing to try, to sustain such a rule in school to raise their hand.

After this, the teacher can point out to them how they can take measures to secure this. One good plan will be for them to determine to be at school ten minutes before the time. Let the teacher adopt this measure himself, and employ commendation and congratulation on all who do the same. Let him advise them if their meals are too late or their work interferes, to take measures to get their food and work earlier, and let the teacher call on the parents, or write a note, to secure their aid on this point.

ESCAPE OF A SLAVE.

A letter dated Utica, Aug. 27, 1837, signed Alvan Stewart, published in the New York Evangelist, gives the following interesting statement.

A slave of middle age, of noble size, six feet high, had made his escape from the southern States, and passed up the Champlain canal, and from Clinton county, passed through Franklin county, into the north part of St. Lawrence county, with intent to go to Ogdensburgh, and cross over into Canada. From want of better knowledge of Geography, he took, and intended to make this circuitous route. When in the north part of St. Lawrence county, about 30 miles from Ogdensburgh, he stopped to work three or four days, to get the means of support, at a postmaster's house. After the fugitive had been there two or three days, the stage came in, bringing the mail, which was overhauled, as usual, and put up, and sent on with the stage. A few minutes after the stage and mail had gone, the postmaster perceived a letter, which had dropped out of its wrapper, lying on the post office floor, with about half an inch of a printed advertisement projecting out of the end of the written letter, which written letter was directed to the postmaster at Ogdensburgh. The postmaster was amazed and surprised, to think this letter had fallen out of its

wrapper, and more amazed to think he should not have seen the letter, lying in plain sight on the post office floor, till the stage had been gone 20 or 30 minutes. The postmaster had the curiosity to pull the printed advertisement out of the letter, when, to his surprise, it appeared to be an advertisement from some place in South Carolina, signed by a person offering \$500 reward to any person who would arrest and imprison his slave, naming and describing him, so that the subscriber might get him. The postmaster discovered, from the description in the advertisement, that it was the very black man who had sopped with him, and was then chopping oven wood at the back door.

The postmaster called the colored man in, and read the advertisement, and the poor fugitive, as he read it, trembled in every joint, and was covered with profuse sweat. The fugitive, with most admirable honesty, confessed it was his old master, and that his name was described truly. The postmaster asked him, "What shall I do? You see how it is: I can make \$500."

"Do,"—says the fugitive,—“Do as you would wish I should do by you if our circumstances were changed, and I stood where you do, and you where I do. O! (says the fugitive) what, must I be ruined after all? what, must I be taken back, to be whipped to death, or skinned alive, to prevent others running away? O, what have I suffered with hunger, with cold, by lying in swamps, among wild beasts and serpents, and every horrid thing, to get from slavery to a land of freedom, and after all, almost in sight of that land, am I to be dragged back to die? O no! do not, do not, dear master! O do, do let a poor slave go! Master do! I plead for my life.”

The postmaster melted down, and was deeply affected by this appeal to his humanity, and then told the slave how he would have fallen into the hands of the postmaster at Ogdensburgh, as soon as the letter had arrived, and the fugitive had gone as he intended. The postmaster then showed the fugitive a short route of 15 miles to the St. Lawrence, by which he could cross into Canada, and be safe; and gave him a loaf of bread and his blessing; and as the sun went down, the fugitive crossed the St. Lawrence, and placed his foot on Canada's soil, beneath the protection of British law, and was a happy man. Look at the extraordinary circumstances. See the letter leave its wrapper, unseen till the mail was gone, and at the house where the slave was, and that the printed advertisement should have burst out at one end of the written letter. If these circumstances had not all met together, the slave would have been lost. Such was the wonderful providence of God in behalf of a poor fugitive.

ONE OF THE CONCOMITANTS OF SLAVERY.

Scene in Philadelphia.—“On the first of August, as I was walking in Chesnut street, near the Court house, I saw many people both white and colored, going in. I enquired the cause, and was told that a person claimed as a fugitive was to be tried. I went in: but, the person claimed as *property* had been tried, and the Judge was about to deliver his opinion. The house was filled—and all seemed to be waiting with deepest anxiety. Soon the door opened, and the sheriff entered, followed by a female, whose appearance was that of a white lady; she was in delicate circumstances—was leaning upon the arm of her husband: they advanced slowly, with great anxiety upon their countenances, and took their seats, with their eyes fixed on the judge. All was silent as the grave.

“The judge now commenced with the testimony, which was, that this woman came to this city about five years ago—that during this time she was married—that she was the mother of one male child, which was said to be entirely white, and was now about two years old. After going through all the testimony, he seemed to come to a pause. This was a moment of awful sus-

pence to this innocent female, as she sat trembling and pale, supported by her husband. Soon the judge broke silence by pronouncing her a *slave*. No sooner had the words fallen from his lips, 'I must give a warrant to take you back,' than she screamed and fell on the floor—her cries might have been heard far off, 'O, my child, my child; O, my dear, dear husband, I cannot, CANNOT leave you.' While her husband appeared to be trying to comfort her, and was attempting to raise her up, with eyes streaming with grief, I heard a voice, saying, 'Take her to jail.' She was immediately surrounded by a number of officers, taken up—put into a close carriage, and hurried off, uttering the most heart-rending cries that ever fell upon my ears. I turned aside to give vent to my feelings in a flood of tears."

Zion's Watchman.

Correspondence of the Kentucky Commonwealth.

LOUISVILLE, Ky., Sept. 1.

AN ABANDONED VILLAIN.

At one o'clock to-day, Jones and Thompson (assumed names) were hung for murdering and attempting to rob Wm. S. Thomas, exchange broker, of this city. They rode from the jail to the gallows, each driven in a buggy by one of the sheriffs of this county, smoking their cigars with great calmness, till the moment before their caps were pulled over their eyes, when they shook hands with each other, and, without any apparent trepidation, were swung into eternity. Thompson was without any genius of his own, and has been the mere executioner of the daring villainy of Jones and others. Jones has made a donation of his confession to Mrs. Oldham, widow of the late jailor. According to this, it seems he was born in England, of a good family, and was a merchant in London, where he failed for three hundred and fifty thousand pounds sterling—showing assets for one hundred and ninety-one.

Here, he says, he deposited fifty thousand pounds, without the knowledge of his creditors, in the hands of a rich banker; brought his wife and three children (daughters whom he educated well) to New York, where they married respectably, and still live. At this place his wife died, after which he returned to London and claimed of his banker the fifty thousand pounds; who, after repeated applications, persisted in denying all knowledge of the matter. He presently met him at some distance from the metropolis, and stabbed him to the heart; the blood gushed from his bosom, and he dropped out of his carriage a corpse. After this, Jones went to the sea-board, engaged in the naval service, excited the crew to mutiny, murdered every soul on board who refused to join his party, except the captain's wife, with whom he lived six or eight months, and afterward murdered her. He then took the ship and crew to Africa, took on board three hundred slaves, and steered for the West Indies, twenty-five or thirty of whom died soon after leaving the African coast; and being pursued by a British man-of-war, to escape detection, they drowned all the others.

Jones landed at Charleston, S. C., murdered some man for his money, was thrown into jail, where he lay thirteen months. He went from thence to New Orleans, put up at the best hotel in the city, discovered some gentleman in the same house who had \$7,000, murdered and robbed him in one of his passages, and remained, unsuspected, in the same place for several days. He then took a steamboat and went to St. Louis; on his passage made acquaintance with Thompson, in connection with whom he murdered and robbed a man at St. Louis of \$2,000. Came to Louisville, watched Wm. S. Thomas for eight or ten days, entered his house on Fifth street, near Main, in the most public part of this city, at 9 o'clock in the morning, murdered him, but were intercepted in their intended robbery, by Thomas' servant bursting open the door, at the moment they were rifling his drawers of their contents.

Jones was about forty five or fifty years old, six feet high, straight and slender, well educated and uncommonly prepossessing in his manners. He was an infidel; declined all intercourse with our clergy, (most of whom called on him) or even naming the subject of religion in his presence. So that he who has probably graced, by his presence, some of the first circles in London, and certainly possessed an intellect uncommonly brilliant, by a misdirection of his gifted powers, perished in a strange land—ignominiously perished under the gallows.

SPIRIT OF THE NEW SCHOOL MEN.

A proposition has been made and is now before the churches of Western New York, to retaliate upon the General Assembly for its late acts of excommunication, by raising the present year one dollar for each communicant in the excommunicated Synods, to sustain the gospel in feeble Presbyterian churches. The measure has already been commenced, and in the 17 western counties alone, including the Synod of Genesee, and part of the Synod of Geneva; \$20,000 of this sum have already been subscribed; a large portion of which is paid in.

"The churches that have paid the largest sums are the following:

"Geneva, \$1350; Rochester, Brick Church, \$1320; Buffalo, 1st Church, \$1007; Ithaca, \$404; Penn Yan, \$843; Canandaigua, \$318; East Bloomfield, \$305; Rochester, 1st Church, \$270; Auburn, \$250; Buffalo, Pearl-st. Church, \$249; Prattsburgh, \$541; Ovid, \$238; Palmyra, \$217; Lyons, \$152."

The article from which these facts are extracted adds:

"These Synods love the Presbyterian Church, and wish to promote its interests. They knew not how strong their attachment was, before unkind measures were used to sunder them from it. God has seen fit to suffer many excellent Presbyterian ministers and churches to be cast out with the American Home and Education Societies, that these ministers and churches might feel for those societies a deeper sympathy—and be moved to sustain them with greater efficiency. These societies have not been properly appreciated. "God has therefore caused them to be brought into notice, that their important bearings on the destinies and best interests of our nation might be clearly seen." Let then the injured ministers and churches who know what these societies have done and are doing, for the moral wastes of our republic, demonstrate the practicability of the above proposition, and set an example, which if followed generally, by the friends of these societies, will move on with greater majesty and speed, the truly national and Christian work in which it is engaged."

How many more such churches has the General Assembly to spare?—*Phil. Osa.*

The game which has been played from time to time, for a year or two past, by the adventurers in Texas, and assisted by speculators in the United States, respecting the annexation of that territory to this Union, and especially when Congress are in session, is once more beginning. The New York Express of Monday last, contains an article from a paper published at Augusta, Geo. in which this nation is gravely told, that if they mean to do any thing about this measure, they must strike while the iron is hot. And as a reason for moving quickly in the business, we are given to understand, that Texas is sending a minister to Great Britain, and that unless we act speedily, the time will be lost. This story is doubtless got up to frighten us into the adoption of that region into our fraternity. Whatever Great Britain may think proper to do, is of very little importance. But there is not the least danger that she will interfere in this matter. If she does, the first stipulation on her part will be, that there shall be no slavery in the republic. This the Texian republic will never agree to; and the British monarchists can never give it up. We trust Congress will

not suffer themselves to be alarmed with this bug-bear. We have humbugs enough of our own land, without going abroad in search of more.—*Courant*.

The New Orleans Picayune states from the best authority, that the deaths in that city daily, are from 75 to 100 persons, and the disease which they die of is generally fever.

Said an infidel, of an eminently pious man, 'I never see that man without feeling my own unworthiness—he is a constant reproof to me—the sight of him has often made me tremble.'

When angry, count ten before you speak—if very angry, a hundred.

A letter from the Sandwich Islands to the Editor of the N. England Spectator, gives an account of the arrival of the ship Mary Frazier, with a reinforcement to that Mission, after a rapid voyage of 116 days. The captain, second officer, and six of the crew, had been hopefully converted during the voyage, and have united with the church of Oahee.

NEW PUBLICATION.—*Stories from Real Life*, Part 4th, containing "The Savings Bank" and other stories, illustrating True Independence and Domestic Economy. This series of Stories is worthy of a place in every family. If families will read them and practice upon their suggestions about living, they may save the value of them every week, and augment their domestic happiness beyond computation.

SABBATH BREAKING.—The Journal of Commerce gives the following extract of a letter, dated Alexandria, 13th Sept., 1837.

"There is nothing new here, except that the fine new steamboat Paul Jones, intended to ply between this place and Washington, was burnt last night, about 12 o'clock. She had been built but a few weeks, and started on her new route a few Sabbaths since, and last Sabbath made an excursion to the Aqueduct at Georgetown. She is now a complete wreck. People can draw their own inferences in relation to her destruction. It is thought the fire originated by accident. She cost about \$20,000, and had not a cent of insurance."

TEMPERANCE IN CONGRESS.—A correspondent of the New York Express, says that 'spirituous liquors are to be abolished from the refectories in the basement of the Representatives' House.'

FOREIGN MISSIONS.—The Annual meeting of the Litchfield County Auxiliary Foreign Mission Society, will be held at Litchfield, on Wednesday the 18th of October next.

INSTALLATION.—On the 20th inst., Rev. JOSEPH AYER was installed as Pastor of the Congregational Church in Lisbon, (Hanover Society.) Introductory prayer by Rev. Mr. Jewett of Griswold. Sermon by Rev. Mr. Tuttle of Ledyard. Installing prayer by Rev. Mr. Perkins of Jewett city. Charge to the Pastor by Rev. Dr. Nott of Franklin. Right hand of fellowship by Rev. Mr. Collins of Preston. Concluding prayer by Rev. Mr. Bond of Norwich.

Rev. Dr. Patton has accepted the invitation of the Spring-st. Presbyterian Church in New York, to become their pastor.

A CARD.—Henry N. Day hereby tenders his sincere thanks to the Ladies' Sewing Society in Waterbury, for their kindness in constituting him a Life member of the American Education Society, by a donation of Forty Dollars. May this act of kindness and of benevolence,

secure to them the rich blessing of Him who hath said, "he that watereth, shall be watered also himself." Waterbury, Sept. 20, 1837.

MARRIED.

In Bethlem, on the 6th inst., by the Rev. Mr. Harrison, Mr. John O. Judd, of Monroe, Ohio, to Miss Harriet Judd, of the former place.

In New York, on the 19th inst., by the Rev. Mr. Jeffries, Mr. James E. Jones of Quincy, Ill., to Miss Electa A. Hurd, of Killingworth, Conn.

DIED.

At Albany, on the 16th inst., after an illness of more than two months duration, Mary L., wife of Rev. Dr. Wm. B. Sprague, and daughter of Hon. Samuel Lathrop, of West Springfield, Massachusetts.

At West Hartford, Sept. 13, Mrs. Catharine Perkins, wife of the Rev. Nathan Perkins, D. D., aged 80 years. After nine months of hard sickness, of pain and distress, her days on earth were closed. She was the daughter of the Rev. T. Pitkin of Farmington. Her mother was the daughter of the Rev. Thomas Clap, President of Yale College, and her grandfather Pitkin was Governor of the State of Connecticut. In early life, in the year 1776, she hopefully became pious, and made a profession of religion; and has ever since adorned her profession by an exemplary life. During her long and painful sickness, she often mentioned her hope in her Saviour, who died to redeem a perishing world. She deeply lamented her imperfections. It gave her great grief to think that she had loved no more, and served no better, that Saviour—that glorious divine Redeemer, who had done so much to expiate human guilt, and to save lost man. This was spoken to her husband, in conversation on her feelings and views respecting religion, and her eternal existence in a future world. She was distinguished for her humility and unostentatious deportment. Uncommon prudence, discretion, and inoffensiveness were displayed in her whole conduct. Indeed, she studied to give no offence. She extended kindness and generous hospitality to the numerous friends that visited the house, in a long life. To the poor she was kind—to the afflicted, sympathizing—to benefactors, thankful—to all in want, beneficent;—and she studied 'the peace, harmony and good of the people of her husband's pastoral care. She lived beloved, and died lamented, in the hope of a blessed immortality. All her trust and dependence were in her Saviour and his atonement.

'Death! great proprietor of all! 'tis thine

'To tread out empires, and to quench the stars.'

Con. Obs.

In this city, on the 22d inst., of a rapid consumption, Mr. Henry Hare, Ornamental Painter. It will be remembered that this was the individual who was noticed in the Herald of August last, as having been most miraculously preserved from drowning, by the praiseworthy exertions of Mr. John Thorp, at the Steamboat Wharf. On the night of the great conflagration, which was but four days from his escape from death, Mr. Hare, together with many other of his fellow citizens, most diligently exerted himself in assisting in moving the valuable property of the sufferers to the Green, and after watching the whole night, returned to his home much distressed from fatigue, and took to his bed, where he remained until death put a period to his earthly career. Mr. H. has left an interesting wife and two small children to lament his irreparable loss. This is written as a tribute of respect to departed worth, by his friend G.

[We are informed that the widow of Mr. H. is in a necessitous condition, at the house of Mr. King, No. 2, Howe-street.]—*Herald*.

SEPT

aid,

arri-
ar-

lef-
lec-

ore
Dr.
la-

ns,
ars.

ess,
r of

was

of

nor

ear

es-

es-

in-

sa-

he

eat

no

er,

to

on-

as

rt-

re-

he

nd

ed

e,

o-

ie

e-

n,

d

y

f.

at

r-

e

-

d

-

f

a

,